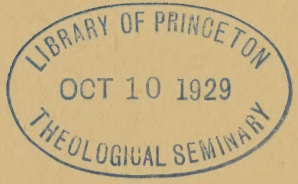
THE SCOURGE OF CHRIST

PAUL RICHARD



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The scourge of Christ

THE SCOURGE OF CHRIST

Books by Paul Richard

RELIGIOUS PHILOSOPHY

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Les Dieux
The Wherefore of the Worlds
(from the French: Le Pourquoi des Mondes)
The Eternal Wisdom
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The Songs of the Vagabond
Toward the Superman
The Great Adventure
The Book of Life
(Twelve Word's Thoughts)

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...and he made a scourge of small cords...

THE SCOURGE OF CHRIST

By PAUL RICHARD

Translated from the French
by Linda Richard

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"*The Scourge of Christ* is a delightful book, full of suggestions and surprises. I keep it on my table and open it at any page at any time that I can spare and I am always rewarded."

Rabindranath Tagore.

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I

THE GOSPEL OF THE CRADLE

I. Prologue
II. The Son of Asia
III. Genealogy
IV. Nativity
V. Childhood
VI. The Kingdom of the Child

I

PROLOGUE

"In the beginning was the Word." . . .
But before the word was Silence.

. . .

Without the Silence there could be no Word.

The Word can only bring forth what the Silence has conceived.

The Word is but Son of God: the Silence is God.

. . .

"And the Word became flesh." . . .
But the Silence remains Spirit.

The Word creates worlds: Silence creates souls.

The Word creates what was: the Silence, what will be.

. . .

"In the Word was Life;" in Silence, Light.

"The Light shineth in the Darkness" . . . and the darkness becomes deeper.

The stronger the lightning, the darker the night.

. . .

All obscurity comes from us. We are our own obscurity.

Obscurity is but a prejudice of our sight.

No egoism, no obscurity.

. . .

Night is the symbol of our ignorance.

There is no night.

The Invisible is light beyond light.

. . .

Learn to gaze on the Sun, O child of the shadow!

Take heed, lest the splendour blind thee, unless it give thee vision.

Make thy peace with light, that thou mayest not be dazzled but filled with its wonder.

. . .

"The Light was in the World. The World was made by it"—and by it shall be unmade and remade.

"It was the true Light"—which consumes all that it does not illuminate.

"We have beheld its glory"—setting ablaze the world.

. . .

Beware! for the bolt which awaketh not, slays . . .

II

THE SON OF ASIA

"THE Light shineth in the Darkness," and the darkness of the West apprehendeth it not. . . . That is why the Saviours take birth in the East.

. . .

Christians worship one Son of Asia . . . and make the others pay for it.

Europe finds it natural to take one man of Asia as Master, and all his brothers as slaves.

Christians think that since one Asiatic alone is the Son of God, the rest can fairly be treated as sons of the Devil.

. . .

The Christianity of Christ ceased to be when Asia ceased to teach it.

Many Christs have their devotees today—the British Christ, the Latin Christ, the Byzantine Christ; but where are the disciples of the Christ of Bethlehem?

Will Asia, who gave us Jesus, ever give him back to us?

III

GENEALOGY

If we were to believe the genealogy of Saint Luke, Jesus is only a great-grandson of God.

. . .

"Son of David . . . Son of Abraham . . ." If nobility consists in ancestry, who so noble as a son of Israel?

The nobility of Europe dates from the Crusades: that of Judea from Abraham.

In the eyes of a Christian what nobility can equal that of belonging to the race of Christ?

. . .

When a Jew repudiates the race chosen

by the Christ, he is said to have become a Christian.

Christians can hardly understand how a Jew could have been the Christ.

The land in which Jesus was born is revered. The race which gave him birth is scorned.

. . .

When an entire race is rejected by man—you may call it chosen of God.

When a man is rejected by his entire race—you may call him Son of God.

O Israel, Nation of Christ,—Christ of Nations! . . .

IV

NATIVITY

MEN have made of the birth of Jesus a day of rejoicing, of his death a day of mourning: for him it was the reverse.

The symbol of sacrifice is not the cross, but the cradle.

* * *

From his very conception Christ made a point of shocking all established conventions.

An angel was required to prevent Joseph, "who was just," from being unjust to Mary.

While Christianity continues to make the divinity of Jesus dependent upon his virginity or that of his mother, there can be no true morality.

Jesus being born in Bethlehem, the wise men naturally looked for him in Jerusalem.

The wise men must have been greatly amazed to find that the shepherds were also aware.

To the wise, the still gesture of a star: to the simple, the voice of the angels.

At the cradle of Jesus, the ass and the ox knew as much about it as the others.

. . .

When a king of Heaven descends upon earth, Herods are ever "troubled."

Jesus was saved from Herod because the wise men believed in dreams . . . and his father also.

Where find an Egypt today for men to fly from Herod?

V

CHILDHOOD

"And the child grew in wisdom" . . . free from educators, "and in stature" . . . far from hygienists.

. . .

Hygienists—those who protect the unwilling to die at the expense of the eager to live.

Hygiene—a means to discourage life, not death.

On the "eighth day" Jesus was circumcised; today he would be vaccinated.

. . .

Today if the child Jesus spoke in the temple he would be silenced.

If Jesus had been a pupil of the learned he could not have taught them.

The true Master is one who cannot be a disciple.

* * *

God gave several children to Mary; but artists have left her only one.

The Christians wrong the heart of Mary in thinking that she loved Jesus more than his brothers.

Joseph found that of all his sons Jesus was the least gifted—at carpentry.

* * *

The Canticle of Mary, with which she hushed Jesus to sleep, and which he never forgot:

"My soul doth magnify the Lord,
For . . . he hath put down princes from
their thrones,

And hath exalted them of low degree,
The hungry he hath filled with good
things
And the rich he hath sent empty away."

VI

THE KINGDOM OF THE CHILD

"CHILD"—a little animal capable of becoming a God.

All children are natural children. Those only are legitimate whom one makes happy.

. . .

Is not every child a saviour of the race?

Every birth is a victory, every new born child a prophecy.

Prophet of the future, only he who retains the child in himself.

. . .

Men are children who have lost their charm.

Men cease to be children at play—that is why they become ugly and wicked.

Children take their play seriously; men take theirs tragically.

. . .

O man, learn to play if thou wouldst be God.

If God revealed himself to man, man would say: "Why! it is a child!"

The nearer a man is to God, the more a child he feels.

. . .

A child—a completely new being each day; that is what most resembles God.

The child, the smallest one of God—verily it is he whom men call "The Son of God."

Greater than the greatest of Gods—the Child, the smallest Child of the Infinite.

. . .

The Child of the Spirit—he in whom ever plays the Spirit of a Child.

The Kingdom of the Child—beyond that of the Father! . . .

A Child, a little child—otherwise how could one grow?

II

THE GOSPEL OF THE DESERT

I. The Desert
II. Baptism
III. Fasting
IV. Temptation
V. Satan
VI. Salome

I

THE DESERT

THE capacity for solitude is the measure of a being's greatness.

The vaster the solitudes, the greater the Gods, or Demons, that you will meet there.

Some need the desert—to feel at ease.

. . .

When the great have not enough space around them, they create it.

O wise man, go to the desert, if thou wouldst not have the desert come to thee!

Live alone in the wilderness, you are known as a saint; live alone in your own house, you are known as a madman.

. . .

The road to the desert leads to the Promised Land.

In the desert where nothing lives, thou willst meet the one and only living.

No place so filled with beings as the desert: only they are invisible.

.
. .

In the solitude of mountains, forests and sands, and in the vaster desert of the sea, dwell great Gods. But seek the greatest in the deeper desert of Cities.

The greatest is the one who takes the least space.

The Supreme is one who is nowhere.

.
. .

The true desert is on the summit.

The world becomes a solitude for him to whom solitude is a world.

Terrible and marvellous, like unto God, is Solitude.

II

BAPTISM

If John the Baptist could have foreseen what men would make of his baptism, he would not have taken Jesus into the Jordan.

If John the Baptist had anticipated that one day his baptism would become but an added ceremony for the Pharisees, he would have fled from the desert.

The Baptist one night, in an evil dream, saw the Devil baptising the ships of Cæsar.

. . .

The saint once baptised sinners: to-day sinners baptise the innocent.

Christians find it easier to have their

children baptised than to repent themselves.

"Infant baptism"—the vaccination of the newborn against the New Birth.

.
. .

At first baptism meant separating from the common herd. To-day it means entering therein.

The baptism of water extinguishes that of the Spirit.

Would not he who of old preached the baptism of repentance, to-day preach the repentance of baptism?

.
. .

Detest the false baptism if thou wouldst receive the true.

There is a sort of hypocrisy in cleansing the body more often than the soul.

Let each ablution be a baptism, each meal a communion.

III

FASTING

CHRISTIANS have intrusted Mohammedans with the observance of Christ's forty days' fast in the desert.

The first Mohammedan to observe Ramadan was Jesus.

One who has fasted forty days has indeed a fair chance of meeting the Devil.

* * *

When Christians abstain for one day from devouring certain kinds of animals, they call it fasting.

Catholics have this to their credit—their slaughterhouses are shut on Friday.

A day of fasting for man—a day of mercy for the sheep.

Those who like to eat animals might at least confine themselves, like John the Baptist, to grasshoppers.

In the desert it is perhaps excusable not to be a vegetarian.

For forty days Jesus did no harm to any living thing.

In the desert of the temptation Jesus having respected the life of wild animals, "angels came and ministered unto him."

Angels minister to you more willingly among wild beasts than in the midst of men.

Where men are, animals are suppressed and angels depressed.

. .
. .

Fasting in the desert—exchanging the bread of man for that of the angels . . .

IV

TEMPTATION

A MAN in a deserted place . . . and one says: the place is not safe!

. . .

Desert—the true meeting place for the adverse Powers.

Only in the desert could Jesus find a tempter worthy of himself.

The greatness of the tempter is the measure of the greatness of the chosen.

. . .

"All the kingdoms of the world and their glories": that was not sufficient to tempt Jesus.

No kingdom of earth or heaven can tempt a true King.

Because Jesus refused a kingdom, he reigns in the kingdom of men's hearts.

.
. .

Grandeurs of this world tempt only the small.

The greatest temptation of the great is their own greatness.

The temptation for the Son of God—the power of miracles.

.
. .

When all the temptation had failed, Jesus saw a glowing in the eyes of Satan.

When he had tested him enough, Satan said to Jesus: "Now do thy work, my Brother."

"Satan left Jesus for a time" . . . until the time when each shall enter the secret of the other's heart.

V

SATAN

The Devil is made of all that man takes away from God.

God is the infinite—minus the Devil.

Man could only create the Devil by taking out a rib from God.

The Devil is always—the other.

"Satan"—to the high-priest, the God of Jesus; to Jesus, the God of the high-priest.

For the sheep, the dog is the devil; and they also pray in their hearts: "From the teeth of the evil one, Lord, deliver us!"

What would man be without the Devil!

Without the Devil what would God do!

After all one can understand Satan not being able to live long with a certain kind of angel!

. . .

The "Devil disguised as an angel of light"? But he would have no success!

It is the angels who, to be welcomed to-day, must put on the black coat of the Devil.

The Devil lives more often in town than in the country.

. . .

Satan means "the enemy." And did not Jesus say: "Love your enemies"?

Salvation cometh of the Enemy.

O mine enemy! My good works I owe to thee. Thou tearest my thoughts to pieces; those which withstand thee, no force in the world can overcome. Thou destroyest my good impulses; only those can survive which are acceptable to the Most High.

.
. .

Seek out the most hated being in the world.—And recognize in him the Angel of the Most High.

He whom all gods call "the Adversary" is but the shadow cast before them of the Supreme.

To accept even to be Satan if it is God's desire; such is the obedience of the Son of God.

.
. .

He alone shall reveal the Supreme

Lord in whom God and Satan will have joined together in the kiss of peace.

From the first embrace of God and Satan will spring a Love yet unrevealed.

VI

SALOME

DANCING feet, jingling anklets—and two men lose their heads, John and Herod.

To be a saint is precisely to prefer losing one's head in John's way rather than in Herod's.

. . .

All the asceticism of the Baptist could not prevent his destiny from hanging on the smile of a pretty girl.

When the daughter of Herodias saw the head of John the Baptist, she at once knew the man of her dreams.

How could Salome ever have clasped in her hands the head of John but by severing it from his body?

. . .

By her dancing Salome found for the Baptist the only way in which a woman could give him rest . . .

Salome danced—and the prophet at last could sleep.

The daughter of kings having given him death, the son of the desert gave her immortality!

III

THE GOSPEL OF THE BROAD WAY

I. The Vagabond
II. None is a prophet in His Country
III. The Family
IV. The First Disciples
V. The Devils
VI. Miracles

I

THE VAGABOND

ARCHANGELS on earth could only be barefoot wanderers.

The Sons of God have always been vagabonds.

"Foxes have holes," and the sons of the bourgeois have nests; but the Sons of the Spirit never have where to lay their heads.

. . .

"A king," whispered Satan. "A vagabond," replied Jesus; but it never entered the head of either that a Christ could be a bourgeois.

Can a bourgeois be a disciple of Christ?

One who has rejected the world may

be a follower of Christ; but only he whom the world rejects can be a Christ.

. . .

In a Christian country poor Christ would be soon sent to prison for vagrancy.

If the bourgeois ruled in the sky, he would make a law against wandering stars and wayward comets.

The vagabond, when rich, is called a tourist.

. . .

This, O Tolstoy! thou camest to understand when death drew near thee, that to enter the Heaven of the Divine Vagabond, thou must, like him, be a wanderer on the highways.

II

NONE IS A PROPHET IN HIS COUNTRY

No country is—except through its prophets.

. . .

To know what all ignore is the best way to be ignored by all.

The great man is he who sees farther than the others.

The prophet is he whose vision is from above.

. . .

To see afar one must look from on high.

Distances only reveal themselves to summits.

Distances alone reveal summits.

.
. .

High peaks have no neighbours.

Followed or shunned, the prophet is always lone.

The larger the herd, the more solitary the man who leads it.

.
. .

Great men and great mountains are only neighbourly at a distance.

When two great men are together, there is always one too many.

When two divine men meet, they are one like unto God.

.
. .

However distant one from another, the high peaks inhabit the same sky.

Remoteness effaces what is small and discloses what is great.

From afar all is small except what is really great.

. . .

Little hills hide great mountains.

One who is too near a mountain can see it no longer.

It is not by his small size that one should measure the great man.

. . .

The genius is like a giant—of whom those near to him can only see the lower limbs.

The higher the genius, the less easily is he heard by those below him.

The genius—a kind of Gulliver who cannot take a step without crushing someone or breaking something.

. . .

A wise man amidst fools appears a dunce.

The wise man is he who has escaped from the general folly without being driven mad.

Sometimes the safest thing for the wise man is to be taken for a fool.

The worst thing that can happen to some is to be understood.

When the prophet is not to be pitied amidst others, it is they who deserve pity.

Where the torrent gushes none can fill his cup.

A cataract bedews no flowers.

There are men who descend from Heaven to earth as the torrent descends from the mountain.

The loftier the source of the torrent,
the greater the devastation.

.
. .

From the summit—the avalanche.

III

THE FAMILY

Had Jesus been the son of his father, he could not have been the Son of God.

If Jesus had listened to his family he would never have died on the cross.

. . .

When Jesus began his work his townsfolk wanted to kill him and his family wanted to have him locked up.

The demented called him the Christ, his parents called him demented.

No one has cared to record that Joseph died of grief.

. . .

The first act of Christ was to break with his family and fly from his town.

Only after Jesus repudiated his brothers did they begin to believe in him.

Only from the day Jesus rebuked his mother did she follow him.

.
. .

Christianity for the Christians is but a family convenience.

To what degree can a man be a disciple of Christ without breaking away from his family?

Friend of Christ! if thou dost not relinquish thy family, it is thy family who will relinquish thee.

.
. .

Where my brothers are, there is my family.

The kingdom of my father—that is my fatherland.

IV

THE FIRST DISCIPLES

When Simon Peter deserted his fishing-net, his wife called him a bad father and his mother-in-law fell ill.

When Jesus called his first disciples he was accused of leading them astray.

If young men to-day left their homes and their work to follow some vagabond Christ, good Christians would call them good for nothings.

If Peter and James, John and Andrew, had been commendable young men, so many respectable youths would not bear their names to-day.

"Get thee behind me, Satan!" said

Jesus one day when Peter tried to talk him into common sense.

Among the disciples of Jesus only one took thought of practical matters—with a sad result!

They asked the followers of Jesus:

"If you do not work, how will you live?" Jesus replied: "God will manage some other way."

V

THE DEVILS

THOSE who best understood Jesus were the devils.

The devils said: "Thou art the Christ." And the pious "He hath a devil."

When some say: "This is a saint!" and others: "This is a devil!" then say thou: "This is the Son of God!"

. . .

The Christ had good-will even toward the devils.

To avoid injuring certain devils Jesus one day sacrificed a herd to them and caused himself to be driven from a town.

Jesus was driven out of town for hav-

ing favoured demons rather than proprietors.

What is a Devil?—a dissenting God.

A devil is every being in whom love has not wept.

A demoniac—one in whom the demon cannot find God.

When you cast out a devil from you, he goes to some one else.

It is not enough to change the abode of a devil: you must change his nature.

No man can conquer the devil in others who has not first conquered it in himself.

The salvation of man is that of the devil in man.

The Saviour is he in whom the demons repent.

The Saviour is he who loses himself in others—and takes unto himself their demons.

. . .

"Heredity"—a loophole for the devils of virtuous people.

"Child"—another chance offered one's long suppressed vices or virtues.

"Posterity"—the revenge of angels or devils.

. . .

A great error of religion is to think that God does not love his Angels of Darkness as well as the others.

The devils have also their guardian angels.

You curse when awake the powers of

darkness; but perhaps when asleep, you curse the angels of light.

.
. .

The Supreme Lord is He whom Gods and Devils adore as one.

VI

MIRACLES

In spite of all Jesus could say, his disciples have persisted until now allowing none but him to drive out the devil from man.

Jesus was able to rid many people of devils, but none of stupidity.

In spite of all Jesus' warnings that a devil cast out returns with seven, still more malignant, Pharisees sweep and garnish their houses for them.

Jesus cured the lepers, the halt and the blind—but never the righteous.

Jesus raised many dead men, but never the soul of a priest.

"You would change my churchgoers into living souls?" said the Devil to Jesus: "Change then these stones into bread."

. . .

To change water into wine—to change the spirit of a cult into the cult of the Spirit and ritual forms into spiritual life.

To walk on the water—to establish the march of the future on the fluctuating faith of a few fishermen.

To raise Lazarus from the dead—to give to dead Judaism and to its dying God twenty more centuries of life.

IV

THE GOSPEL OF THE MOUNTAIN

I. "Rejoice . . ."

II. The Beatitudes

III. "Woe unto the Rich!"

IV. "Neither Gold nor Silver . . ."

V. "They toil not, neither do they spin . . ."

VI. "Take no Thoughts for the morrow . . ."

I

"REJOICE YE . . ."

NOTHING is unless it be a form of the joy of being.

Everything is for the mere joy of being. All is which happens to have any joy in being.

. . .

The true joy is as far from what men call joy as it is from what they call sorrow.

Sorrow, Joy—two measures of our egoism.

We call ills the good that we ill receive.

. . .

Pain is joy unaware of itself.

You would not suffer, if something within you did not enjoy suffering.

We say we do not like suffering, because we ignore that within us which does.

Happiness itself is sorrow; anticipation of sorrow to those who do not possess unconditioned joy.

Even sorrow becomes ecstasy for the being who transcends the limits of his being.

Perfected sorrow can be perfected joy.

The perfect is he whose joy is perfected.

Divine means radiant.

II

THE BEATITUDES

HAPPY are the unhappy—for the kingdom of happiness is within them.

. . .

Blessed are the poor—those who have not the spirit of riches, for theirs are the riches of the Spirit.

Blessed are they who make nothing their own—for they shall possess all things.

Blessed are they who covet nothing—for they will receive all that others covet.

. . .

Blessed are the meek—for they alone

shall survive when the rest have finished destroying each other.

Blessed are the pure in heart—and the clean of hand from bloodshed.

Blessed are those who give peace—and refuse to go to war.

.
. .

Blessed are they who, in the cause of Justice are sentenced by a judge.

Blessed are they whom the world condemns—for they shall be its judges.

Blessed are they whom the present persecutes—for they are sent from the Future.

.
. .

Blessed be all, for in everyone is the Kingdom of the eternal One.

III

"WOE UNTO THE RICH!"

"Woe unto the rich!" Not Lenin, but Christ said this.

"Go to now, ye rich, weep and howl for your miseries that are coming upon you, for your riches are corrupted . . . Ye have lived delicately on the earth and taken your pleasure . . . The hire of your labourers . . . which is of you kept back by fraud, crieth out, and the cry of them that reaped hath entered into the ears of the Lord of Hosts." Not Trotsky but James the brother of Jesus wrote this.

When the rich assemble to concern themselves with the business of the poor it is called charity. When the poor as-

semble to concern themselves with the business of the rich it is called anarchy.

.
. .

"Unjust riches," said Jesus. Unjust—all riches which are not shared by all.

Murderous—all riches which remain selfish, made for the few out of the misery of the many.

Accursed—all riches for the sake of which men are slaughtered and people destroyed.

.
. .

Wealth is nourished by poverty.

Who feeds the rich, but the poor?

The poor set the table for the rich, that they may pick up the crumbs.

.
. .

Wealth is the cause of poverty.

The more you add to the heap, the more you deepen the ditch.

Thy luxury—the hunger of another.

.
. .

To have is to owe.

Gold is the touchstone of the heart.

The only possessions that will be forgiven are those you have given.

.
. .

Wealth is power of man at the expense of power in man.

Many lose their soul to save their job.

Consent to lose all and thou shalt be saved.

.
. .

Gold is something—when it is not everything.

Fortune is harder to bear than misfortune.

"Wealth"—the possession of gold by man and of man by the Devil.

. .
.

High standard of life—an advanced state of spiritual death.

Money—the ashes of the soul.

May the plague of money manifest outwardly, and put its mark of leprosy even on the bodies as it has put it on the souls!

.
. .

Let the gold of the earth like the gold of the sun be a blessing for all!

IV

"NEITHER GOLD NOR SILVER . . ."

"NEITHER gold nor silver," said Jesus. "Sell all thou hast and give it to the poor. He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise . . . Forgive your debts to one another." When communists try to put this command into practice, Christians talk of hanging them.

. . .

If your principal interest is not the interest on your principal, you will be called a "dreamer."

It is said that David killed the Philistine: it does not look like it.

Since Jesus told the story of the rich man, poor Lazarus has been deprived of even the right to sleep on his doorstep.

. . .

"Render back unto Cæsar the things that are Cæsar's"—that is, have no more to do with them.

The truly great are born poor, or become so.

Render unto God that which is Cæsar's! is the deed of the sons of God.

. . .

When a Son of God passes by, the rich feel poor and the poor rich.

For the rich, no Providence: money fills the need!

Blessed are the poor—for the kingdom of the earth is open to them.

. . .

He who has no longer anything possesses everything.

Everything and nothing go well together: Something is the intruder.

A bit of gold—and lo! we are poor . . .

. . .

The poor man is he who knows not that he is rich.

How poor is he who does not possess all!

I have met only two or three men who were truly rich; all the gold of the world was nothing to them.

. . .

Marvel at the poor—the man over whom Mammon could not score a success.

Christ made poverty a virtue; Christians have made of it a delinquency.

The future will make riches a crime.

. .
. .

The Golden Age begins where the Age of Gold ends.

V

"THEY TOIL NOT NEITHER DO THEY SPIN . . ."

"Behold the birds of the air,"—and the insects of the field! "Doth not your Heavenly Father feed them"—on the crops that men raise?

. . .

To work for that which perishes is called "earning one's living."

To earn the life that perishes not is what Jesus meant by work.

It is said of certains that they earn their "living." One should rather say that they earn their dying.

. . .

To earn one's living in this world one must become the world's accomplice.

A lucrative complicity with the world is what is called professional duty.

Duty is but another name for profit.

.
. .

I call duty the act for which no profit is expected, either in this world or in the next.

Where gain ends, there Man begins.

To give oneself is to enrich oneself.

.
. .

Soul and body are one. They toil and spin together.

He who sells his labour sells at the same time his body and his soul.

Some sell only their body. They are called prostitutes.

.
. .

The master is to the servant what the servant is to the master—a sort of parasite.

Servants—vermin of the rich.

The servant gives what the master needs in exchange for what the master does not need.

. . .

Do not purchase with a piece of gold a day of life of your brother!

The more material the work, the less material the profit . . .

Work is freedom—or slavery!

. . .

"Buy and sell or starve to death!" says life to its slaves—not to its sons.

"Be as a tree which gives its blossoms and its fruits—without concern for the

market," says mother nature to its children.

If your work is worth its price, that is good. If priceless, still better!

. .

Let us not make money out of time, but save time from money.

Time is honey.

VI

"TAKE NO THOUGHT FOR THE MORROW"

PRUDENCE—the denial of Providence . . .

. . .

Our thoughts for the morrow do no credit to the thoughtfulness of the Father.

"Sufficient unto the day is the evil thereof" say the improvident: the Son of Providence says the same.

"Thrift, providence, thought for the morrow"—but to Jesus the very spirit of Mammon.

. . .

The great concern of the Christian to-

day is the reconciliation of God and Mammon.

To-day it is Mammon who keeps the apostles.

Mammon also says: "Take no thoughts for the morrow!" That is why the good Christian makes sure of a regular income.

. . .

It is easy to understand why many respectable believers have nothing good to expect from "the Kingdom of God and his righteousness."

If a good Christian were to concern himself with the "Kingdom of God and his righteousness," he would do very poor business.

To-day it is to "all these things" that Christians expect the Kingdom of God to be added.

. . .

"For after all these things do the heathen seek"—as soon as the missionaries have civilized them.

To-day should the Seventy start on their mission they would first take out an insurance policy.

After all, it is natural for many to be anxious about the life of the body: it is the only life they have.

V

THE GOSPEL OF LOVE

I. Love
II. "Love your Enemies"
III. "Resist not Evil"
IV. "Be ye Perfect . . ."
V. "Judge not . . ."
VI. "Thou shalt not kill"

I

LOVE

For the soul, to live is to love.

Every loss of love is a loss of soul.

To love everlastingly is the eternity of the soul.

. . .

Love is the measure of one's being.

To grow is to love more.

The greatest is he who loves most.

. . .

Love is the soul of life.

Joy is the soul of love.

The love of happiness can only be satisfied in the happiness of love.

. . .

Love which suffers is not love.

Love which complains is not love.

Love sees its own splendour everywhere.

. .
.

Love which exacts is not love.

Love receives nothing: it possesses all.

Love does not give: it is self-given.

. .
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Love which calculates is not love.

Love which regrets is not love.

Love knows no loss.

. .
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Love is the soul's infinity.

Love is God . . . God alone can love.

Every one loves in the measure that he is God—that God is in him.

. . .

Souls in human beings are lost. They are recovered only through love in one another.

There is no other saviour for the souls —than love.

Love—the redemption of life . . .

II

Outside love—nothing lives. Outside love all is death.

. . .

Nothing lives but by the enchantment of a hidden love.

Each universe is but a center of imprisoned love breaking out into freedom.

In each world a Heart beats.

.
. .

Egoism created the primal dust of worlds: Love fused therein drew it into form.

Love said to egoism: "Create every hell thou canst, and I will be there!"

In the deepest hell is the deepest love.

.
. .

Egoism is a short-circuit of love.

The ego is the guardian of the form.

Egoism is the gaoler of the ego.

III

No flame of love without some glowing coal of egoism.

Altruism—a kind of inverted egoism.

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. .

Two egoisms that meet is what men name "love."

It is lust that is called love.

The fire of lust—the lust for fire.

. . .

It is the egoist who says most often "I love."

Love—a preying egoism.

He who loves not is to be pitied, but he who loves is to be dreaded.

. . .

The first form of love was the need to devour.

The love of man for all living things is well proved since he eats them.

The interdevouring impulse among creatures—the obscure earthly form of

the perfect interchange of all with all in the oneness of infinite Love . . .

IV

Egoism is nature's safeguard without which each being would lose itself in the test, like a passer-by in a crowd.

The ego is God's sacrifice; the self-limitation of the One in everyone.

The fire of sacrifice at the centre of each being: this is the God within.

. . .

To renounce oneself is to rebecome God.

Thou canst only renounce thyself by first renouncing all that prevents thee from being truly thyself.

Renounce not the self, but the limitations of self.

. . .

To free thyself from egoism is not a duty: it becomes little by little thy due, like the right of the chicken to emerge from its shell.

Ignorance calls that the supreme sacrifice which is the supreme reward.

For love there is no sacrifice.

. . .

Love itself—but a last veil hiding the Adorable Face . . .

II

"LOVE YOUR ENEMIES . . ."

Love lives next door to hate.

. . .

Hate is the wrong side of love; it is made of the same stuff.

Hate is sometimes more intimate than love.

It is the inability to separate that creates hatred—even as the impulse to unite, love.

. . .

To hate a man is the betray humanity.

To hate one's enemy is to become his accomplice.

Love your enemies—and you will have none.

. . .

To love your enemy is to conquer him.

If you love him who hates you, what then can he do!

Love your enemy—and his soul will chain him.

. . .

You appreciate the steadfastness of your friend. Why not that of your enemy!

Thy enemy is but another part of thyself.

Behold your worst enemy of yore in him that you call your best friend of today.

. . .

Choose your enemies even more carefully than you choose your friends.

Accept as your enemy only one whom you would welcome as a friend.

Fight only him you can love.

.
. .

Oh! the luxury of having an enemy.

An enemy also is a gift from God.

It is when God comes in the form of an enemy that he brings with him his supreme favours.

.
. .

Even in your worst enemy recognize the Divine Friend.

III

"RESIST NOT EVIL"

ONLY the strong are strong enough not to resist.

I listened to the moralist recommending patience to the weak, as to a physician prescribing luxuries to the poor.

. . .

Resist not the evil doer—and Heaven will be compelled to destroy him.

To heap coals of fire on the head of the wicked is what the world calls "doing good!"

If the Lord send thee, O mine enemy! slay me; if not, beware, it is thou that shall perish.

. . .

To set right the evil minded is to set him free.

Let the slanderer perish with his slander; do not contradict him.

To the false witness against you, not a word! . . . it might save him.

. . .

My calumniator is my best friend, for he is like a sieve that rids me of the bad ones.

IV

"BE YE PERFECT . . ."

It has been said: "Resist not evil." But I say unto you: Help the evil doer to liberate himself from the evil which he inflicts upon you.

. . .

It is because he suffers that the wicked one makes thee suffer.

What the wicked blindly ask is that you share in their torment.

When you suffer from the wicked, accept also to suffer for him.

. . .

When you think of one who injures you, do not say: "He shall be punished";

say rather: "Upon me be his punishment!"

Let thy suffering expiate the fault of him who causes thee to suffer.

Let thy suffering dry up its own source in the heart of the wicked.

.
. .

To the one who crucified thee, become a saviour.

Let thy crosses make of thee—a Christ.

V

"JUDGE NOT . . ."

To judge a man is to judge God.

God reveals so little of himself in each man. Why blame any man!

. . .

To blame is to belittle oneself in another.

To judge is always to be unjust.

Whatever is the sin, to condemn it is to fall into greater sin.

. . .

Reason judges: wisdom observes.

The more judgment, the less judging.

To judge is to cease learning.

.
. .

It is from within, nor from without, that one should be judged.

It is difficult to judge a fault if you have it yourself; impossible if you have it not.

You never judge but yourself.

.
. .

He whom you thought to judge is already far away.

We only judge the past.

The future alone is the true judge.

.
. .

There is no justice without love.

Each society has the criminals it deserves.

He is the most dangerous criminal who has not yet committed his crime.

. . .

Time absolves more convicts than it acquits judges.

"Judge"—a man sentenced to death sentencing others.

"Capital trial"—a game between judges and accused to know which of the two shall die first.

. . .

The punishment that imitates the crime, justifies it.

Legal murder is the legitimate father of the illegal ones.

The death-sentence passed by the law on a single offender has for its penalty the sentence passed by war on thousands of the innocent.

VI

"THOU SHALT NOT KILL"

"THOU shalt not kill—in any case, in any way, under any pretence.

To kill a man is to kill the man in oneself.

Accursed from the earth like Cain should be every son of Cain.

. . .

No one yet has been able to kill Cain.

To avoid recognition, Cain to-day covers himself with a uniform.

Uniformity is death; uniform, the symbol of death—military garment for those whose body is going to die, or civilian garment for those whose soul is dead already.

. . .

Soldiers not paid by a government are called bandits.

The more you kill while in khaki, the more you will be honoured.

Fine feathers do not make fine murderers.

.
. .

Murder is never heroic.

Collective murder is no more respectable than individual murder.

Murder by order is twice-cowardly.

.
. .

"Life"—the time allotted to men for dealing death to one another.

"Civilization"—the privilege of a few peoples estimated by the number of their firearms.

"Barbarism"—not to have your fire-arms up to date.

. . .

The act that gives death is moral, the act that gives life is not—so think the civilized.

No one can call himself moral so long as he does not hold every act that gives death for the greatest immorality.

No one can call himself civilized so long as killing is not for him the last impossibility.

. . .

To live is to kill.

He alone is guiltless of murder who feels himself living in all beings.

Only that which dies not has the right to bestow death.

. . .

For the love perfect there is no murder.

For the love perfect there is no death.

VI

THE GOSPEL OF FAITH

I. The Infinite
II. God
III. "They shall see God . . ."
IV. "They that worship . . ."
V. "When ye Pray . . ."
VI. "If ye have Faith . . ."

I

THE INFINITE

THERE is only one equality—the equality of all in the face of the infinite.

What are your honours and what are your dishonours besides this glory of being, of sharing with the Infinite Being Eternal Life?

.
. .

The labour of philosophy—to define the Infinite.

The occupation of religion—to adore the Infinite.

The miracle of faith—to embrace the Infinite.

.
. .

The Infinite is not so vast as we think: it occupies no place.

The Infinite is within us, not outside.

In every being is the whole of the Infinite.

.
. .

The self is the Infinite unaware of itself.

The self is infinite forgetfulness, because it is forgetfulness of the Infinite.

"I"—the identical name of all; the name of the Identical in all.

.
. .

The universes are the dreams of the Infinite.

"The real"—but a mite of the infinite Possibility.

"Creation"—an infinite manifestation

which each desire distorts according to its own fancy.

.
. .

In every desire there is a yearning for the Infinite.

Only love can be infinite.

Infinite—but the aureole of the infinite love.

.
. .

The Infinite alone controls the infinitesimal.

Is not the Infinite One also the Infinite many?

No God is unique except Infinity itself.

.
. .

Beyond man, all the Gods; beyond the

Gods, the One Lord; beyond the One Lord, his eternity, his infinity, all the Unknowable.

II

GOD

WHAT is he? Wise men, savants, poets,
Seer who subtly see,
You knowers, you prophets,
And you priests . . . , what is he?
Tell me.

The Peaks,
The sublime summits
Of truth, that through our vision mount
and shine,
But trace upon our sky the fringes
And lappet of the cloak of the Divine.

But God, what is he, what our strange
words that flow?
What say the children? What do the
aged see?
What do the angels know—
If the Divine but one or milliards be?

Has he a name? Is that its trace
Through ages on the scroll of space
Scrawled by the suns in syllables of flame?
Who reads that name but he? . . . not one!
All names to which men's utmost dreamings run
Are only sobriquets of his true name.

.
. .

Hearken to the ancient Mystery!
Out of time nothing can change;
Therefore is the Eternal named the Changeless.
Out of time nothing can last.
Sing then a new chant of eternal Renewal,
Chant the eternal Noel of the Unique!
For even such is his glorious name,—
New eternally.

.
. .

One—but not solitary!
Hearken to this other Mystery;
He is the unique Infinity.
Always another and always the same,
He is the unique and the innumerable
Divinity.
Nothing is outside his eternal Unity,
And by it all is.

. . .

Number—analysis of oneness.
Time—number of eternity.
Immensity, immensity,
That occupies no space.

The Infinite is nowhere.
If thou wouldst know God,
Seek him not in space,
Seek him not in heaven,
But know within thyself,
The Guest of the supreme Silence,
Of whom none speaketh without blasphemy.

The Awful! the Wonderful!

III

"THEY SHALL SEE GOD . . ."

To see God nowhere, but to put him wherever it is most convenient,—that is what men call piety.

If you see God nowhere it is because he is everywhere.

If you do not find God everywhere, you will not see him anywhere.

. . .

You can explore every world and yet you will not find God if you have not first discovered him in yourself.

Recognize in silence itself the voice of God, and you will hear it in all the noises of the world.

God is his own silence.

.
. .

God speaks to none else but to God.

The voice of God to be heard requires at least two divine men, one to speak and one to listen.

Few see God, but many think they hear him.

.
. .

The pious sees God in his brother—but does not listen to him.

The ordinary man never suspects that God is speaking to him in everything. The man of God never suspects that God does not speak to him of everything.

God speaks to each according to his peculiar weakness, to the worldly man

from outside, to the spiritual man from within.

* * *

To many, religion is merely a question of being polite to God.

Most people know just enough about God to be inoculated against the Divine Life.

Some only begin to discover God when they begin to deny him.

* * *

That which you name God is the very thing that prevents you from knowing him—the image you interpose between you and him.

That thou mayest know God, renounce thy God.

No one truly renounces himself who does not renounce even his God.

.
. .

Change thy God often, if thou wilt know the one God.

One idol hides the One God; many idols reveal him.

No one can say he knows God who knows not how to recognize him under all names and all forms of all Gods.

.
. .

In all beings are all Gods. In all Gods the One God.

Beings are the forms of Gods. Gods, the attributes of God.

The supreme atheism is that of the

Gods, ignorant that beyond them is the Supreme God.

. . .

An everlastingly changing marvel, this is life; the eternally New,—this is God.

IV

"THEY THAT WORSHIP . . ."

THE grand concern of devotion is to secure a monopoly of God.

"Devotees"—God's parasites.

I have seen many men of God who wished God to be their man.

. . .

Those who worship their own mental image of God, and mistake it for God himself, are called believers . . . Those who worship a graven image, knowing it is not God, are called idolaters.

A little ignorance makes men bow down to wood and stone; a greater ignorance prevents them from doing it.

Men worship the resplendent veils of

God; I worship under all they scorn, the God there veiled.

.
. .

The true God of every man is his own highest ideal.

Most commonly we give the name of God to the ideal which we have no intention to realize.

"God"—an honorific title men give to all that they mean to keep at arm's length.

.
. .

In spite of all vain titles that man bestows on God, God abides in man.

So great is the divine mercy that it blesses even those who give it exalted names.

To those who worship God in Spirit, he forgives the worship itself.

.
. .

To glorify God is to grieve God, for he does not like glory.

The Gods who are fond of adoration are not of the highest order.

The splendour of the Gods is the contrary of that of God who hides himself, who being all annihilates himself in all.

. . .

If thy God be a great God, then worship him not—you will displease him.

The real worship of God is to become God-like.

Each man worships the God he has to become.

V

"WHEN YE PRAY . . ."

SAID Jesus to his disciples: "Your Father hath no need at all that you should tell him any of your needs."

. . .

Prayer is a form of doubt.

To pray to God means almost always, not to have trust in God.

To pray to God is in most cases to ask his complicity.

. . .

If ye then, being evil, know how to give good gifts to your children, how much more should God, who is good, know how to refuse the evil things that you ask of him.

"Ask whatsoever ye will . . . and ye shall receive the Holy Spirit."

What would you have God give you more than himself?

. . .

Let thy prayer be an offering, not a claim.

Love is of too noble a state to be a beggar.

To give to God all one loves—that is indeed to love God.

. . .

We always wait until we have nothing before "leaving everything in God's hands."

What faith can be greater than that of the man who never prays. He, indeed, leaves all to the will of God.

If it is to please God that you pray, far better do something else.

.
. .

Happily for the majority, their prayers do not go very high.

Few prayers reach the cloud realm, fewer still the thought realm, almost none the realm beyond of pure Spirit.

To attempt to attract a divine glance —a flash of purifying fire—as well beg for the kiss of a bolt of lightning.

.
. .

God will not hear your prayers—he is too busy listening to your soul.

Your soul is in continuous converse with God.

God is continually granting gifts to your soul.

.
. .

When thou shalt become thy soul's friend, then shalt thou know that nothing can happen to thee except at thy soul's demand.

Put thyself in accord with thy soul—and ask what thou willest: it shall be accorded unto thee.

VI

"IF YE HAVE FAITH . . ."

FAITH is the Beyond of prayer.

Faith kneels, but it does not beg.

Faith commands the mountain, but makes no demand on it.

. . .

Many have a faith, but few have faith.

If thou hadst faith, thou wouldst not cling so closely to a faith.

To have faith is to be ready to renounce every other faith.

. . .

The blindest faith of all is man's faith in his own will.

Our will is no more certain than our foreseeing.

Provision is as misleading as prevision.

. . .

Will is but a prevision in action.

The less people admit fatalism, the more they complain of fatality.

Fatality—the will of the Supreme.

. . .

Our will power is only one of the means the future can choose to realize itself.

Our will is realized when by chance it rejoins the Eternal Purpose.

An infallible will, that is to say, an impersonal will.

. . .

Faith is our will marrying the Supreme Will.

Faith is the miracle within after which all others become possible.

Faith is our wisdom abdicating its throne.

• • •

There are two kinds of faith: a small faith—one which embarks on the ship of small personal adventure, a frail ship; and the other, the great faith, one which receives all things as coming from God —and so embarks on the ship of God's great Adventure . . .

Faith is the power that we give to God.

Infinite power becomes ours when we are utterly His.

• • •

High as reason above the ignorance

of caprice, is faith above the absurdities of reason.

Nothing looks so unreasonable as faith in the face of reason,—unless it is reason itself in the face of faith.

"Faith"—the supreme folly—but a folly that takes us to the Supreme heaven.

. . .

It is not on earth only, but in heaven, that Faith works her miracles.

As is your creed, such is your creation.

Make beauty thy only creed if thou wouldst not create ugliness.

. . .

Faith walks upon the abyss—and at each step the earth rises to meet her.

Faith gazes on that which is not yet, trusting the unknown.

Belief focusses on the past. Faith attaches itself only to the future.

. .
. .

When the Son of Man cometh again, he may not find faith upon the earth. But faith when it cometh again, will surely find the Son of Man once more on earth.

VII

THE GOSPEL OF PRAYER

I. "Our Father . . ."
II. "Who Art in Heaven . . ."
III. "On Earth as it is in Heaven . . ."
IV. "Our Daily Bread . . ."
V. "Forgive us our Trespasses . . ."
VI. "As we Forgive . . ."

Lord's Prayer

I

"OUR FATHER"

THE "father"—the "Ancient of Days"—thus they name the youth of youths, the eternal Newly Born! . . .

. . .

Father—only a step higher or lower than the child . . .

Many people think to praise God by speaking of him as *their* father.

Some imagine they reassure their children by speaking of God as a "father!"

. . .

"Our Father"—the old name for the ancient masculine God.

"Our Mother," say those who pray to love, those who know . . .

The universal Mother gathers us in her arms, even while we are calling her "our father."

. .
. .

On earth many conditions of people answer to the name of father; in Heaven likewise.

Who knows when the believer prays just which father is listening?

Sufficient unto the son is the father thereof.

. .
. .

The Father of all beings will listen to you only when you have become a brother to all beings.

He alone has access to the One who is himself one with all.

You say: "Our Father." In its own language the animal you torture also says: "Our Father."

. . .

Verily, verily, before thou canst stand in the presence of thy Father, not only with thy brother whom thou lovest must thou first be reconciled, but with all Nature, as well.

Make thy peace with the divine Nature without—and thou wilt be at one with the nature of the divine within.

Be at one with the divine Self within and thou wilt be at peace with all creatures—giving to all the Peace of the One.

II

"WHO ART IN HEAVEN . . ."

. . . As many heavens as earths, as many gods as heavens . . .

. . .

The great Gods are those who descend.

The Gods can only save themselves by saving man.

Man, creator of false Gods is the Saviour of true ones—for through him only they can learn what transcends them.

. . .

The true Gods are among men.

Every true prophet is nothing less than an incarnation of his God.

How could man become God if God became not man!

.
. .

Where the children are, there the Father is.

I have met many gods in heaven, but found God only on the earth.

If God were only in his heaven, all would be wrong with the world.

.
. .

Heaven exists only seen from afar. When one reaches it, it is no longer heaven.

A heaven which would be somewhere could be but an earth, like all others.

An earth like all others, wherever the consciousness of the One can be regained —that is Heaven.

.
. .

Only one way mounts to Heaven—that which descends into one's inmost self.

Song soaring to heaven is already Heaven! . . .

III

"ON EARTH AS IT IS IN HEAVEN . . ."

EARTH and heaven—two eternal lovers.

The Sons of Heaven are ever true sons of earth.

To live in Heaven means to make Heaven live on earth.

. . .

"Spirit"—"Matter"—two names for the same ignorance.

Matter is the form the Spirit shapes for itself. Spirit, the awareness Matter takes of itself.

Matter is the sleep of the Spirit, his form when he slumbers.

. . .

Matter—a concentrated Spirit. There is more Spirit in matter than out of matter.

Matter—a mother's enfoldment of Spirit. Spirit, the pulse of joy in matter.

Matter binds only its bondslaves.

.
. .

It is not the earth that separates man from Heaven, it is man who separates Heaven from Earth.

It is not the flesh that separates man from the joy of heaven; it is man's selfish soul.

To seek after the joys of Heaven is no less egoistical than to seek after the pleasures of earth.

.
. .

Egoism survives the flesh.

The soul which suffers on earth would suffer even in the heaven of heavens.

No soul can live in Heaven if Heaven does not live in that soul.

. . .

Not to live the life of Heaven on earth, but to manage in some way to continue the life of earth in Heaven—that is the endeavor of so-called religion.

When one has no earthly possessions, one must be content with heaven's—So think many of the faithful.

In the hope of Heaven, the believer finds one earthly comfort the more.

. . .

The good Christian yearns for Heaven . . . without impatience!

IV

"OUR DAILY BREAD . . ."

MARTYRISED bodies—that is what we call "our daily bread."

. . .

The twenty-ninth verse of the first chapter of Genesis is given the lie several times daily by carnivorous Christianity.

The Christian finds the superiority of his religion in the fact that he offers blood-sacrifices only to himself.

Among the Christians the office of high-priest is filled by the butcher.

. . .

Satan only asked Jesus to make stones into bread. Christians at each meal make their bread of animal flesh.

"Man shall not live by bread alone," saith the Christian, "but by every creature that can enter into the mouth of man."

If an angel lost his wing it would be found on some Christian dinner-table.

. . .

"Grace before meat"—thanks to God for the present results of murder.

Do not say grace for the bodies you will devour. Rather ask for grace.

Before his well laden table, a Christian says grace. But a tiny life cries to God: "Behold what they do with the body thou givest to me!"

. . .

"Meal"—Man's kiss of death to the beast.

"Dining-room"—a funeral chamber

dedicated to the rite of absorbing diversely spiced corpses.

The same animals you would not kiss while they live, you fill your mouth with when they are dead.

Man looks at an animal and asks himself whether its flesh is good to eat or its fur good to sell.

Tigers kill and eat. Men eat and say: "We have not killed!"

When man will have the jaws of the tiger, then he can kill without sin.

Hunting:—the least honourable form of war on the weak.

When man kills the brutes of nature it is called sport. When Nature kills brutes of men it is called a catastrophe.

Man has so treated animals as to alienate almost all the Gods of Nature.

.
. .

Such bountiful harvests are given us as an offering, each day, by maternal nature. Why answer her gifts by violence and bloodshed?

The respect for all life—the only basis of man's respect for human life . . .

War on butchery—the only way to end the butchery of war.

.
. .

The time will come when carnivorous man will cause the same kind of repulsion as cannibal man does to-day.

Cannibals: a people so barbarous as to eat not only men but even the beasts.

Civilized man consumes more men

than cannibals do; only it is not apparent.

. . .

"Give us our daily bread" pure of any bloodshed.

V

"FORGIVE US OUR TRESPASSES . . ."

Sin not who will: that too requires the grace of God.

None transgresses the will of any God but by the will of a greater God.

None can offend God: God cannot be offended.

. . .

The sin you commit is hardly ever the one you think you are committing.

Small sins serve most often as covers for big ones.

Little faults are often called sins in order that big ones may be called virtues.

. . .

Sin is above all things a lack of grace.

Worldliness is but a refined lack of taste.

Spirituality—a supreme good taste.

∴

It is when the soul lacks in elegance that it offends the eye of God.

O Holiness! beauty of soul; O Beauty! holiness of form.

In the graciousness of beings lies the grace of God.

∴

Charm and charity are twins.

Ugliness is a great sin.

Ugliness—one's failure to recognize beauty.

∴

Where man sees but the habit of sin, God sees the sin of habit.

Our worst habits are the good habits in which we take pleasure.

How can you get rid of your bad habits if you cannot even renounce your good ones!

VI

"AS WE FORGIVE . . ."

To forgive: what an overweening conceit!

. . .

To take offense is to deserve it.

The smaller the man the greater an offense looks to him.

Nothing small can touch the great.

. . .

For love, to forgive is not to give enough.

Love sees no fault.

Love does not forgive—it understands.

. . .

If you understood all you would forgive all once for all.

Instead of forgiving men their offenses unto seventy times seven, forgive God once and for all the original offense of having created man.

Judge not—and you will not trouble to forgive!

. . .

O Lord, forgive us having been offended. . . .

"LORD'S PRAYER"

O Father of our Heaven within,
May thy names hallow men—not divide them,
Thy Kingdom come—Kingdom of Infinite Consciousness.
Thy will be done—making earth even as Heaven.
Give us our daily bread—free from any bloodshed.
Keep us from trespass against others—and forgive our feeling that others have trespassed against us.
Lead us not into temptation of Paradise, but deliver us from the evil of self.
For in thee is all Truth, Love and Bliss,
For ever and ever,
Amen.

VIII

THE GOSPEL OF THE SINNERS

I. "The Leaven of the Pharisees . . ."
II. The Harlot
III. "Not the Righteous but the Sinners . . ."
IV. Good and Evil
V. Flesh and Spirit
VI. Gehenna

I

"THE LEAVEN OF THE PHARISEES . . ."

If Noah had had a committee he would never have built his ark.

The marvel is not that Noah built the ark, but that he got his family to enter it.

If Abraham had been a good patriot he would not have founded a new nation.

If Jacob had been a good brother he would not have had his father's blessing.

If Moses had not killed an Egyptian officer he would not have become a prophet of God.

If David had not sinned Solomon would not have been born.

God did his best, he took as his chosen people a flock of slaves, as prophet a murderer, as Son a man sentenced by the law to death,—but he failed to discourage respectability.

Although Jesus surrounded himself with publicans and sinners, the righteous still persist in thrusting themselves upon him.

O Lord! when shall we, both of us, be perfect enough to love the pharisee as much as the publican, the men of virtue as much as the man of evil life, and to forgive the police as readily as the criminal?

. . .

Satan said to Jesus: "I give up to you the publicans and sinners, but I shall keep to myself the pharisees, the doctors of law, and the rulers of the people."

Jesus answered to him: "I came for the sinners. You can have the righteous."

Perhaps, after all, there is a heaven for the righteous.

II

THE HARLOT

If Mary Magdalene had been a virtuous woman she might have looked down on Jesus.

When Mary Magdalene became the friend of Jesus many people ceased to acknowledge her.

To the Virgin the Angel announced only the birth, to the harlot the resurrection.

* * *

While the publican and the harlot exist, there will be some chance for the Kingdom of God.

If publicans and sinners are suppressed where will Jesus go next time for his friends?

Christianity has so degraded her prostitutes that probably even they would be unable to recognize Jesus to-day.

. . .

In all the world I have met only two or three saints: they had all been in prison.

I have met only two or three women-saints, and they had all "loved much."

III

"NOT THE RIGHTEOUS BUT SINNERS . . ."

Better to sin than to forget one is a sinner . . .

His soul came and knocked at his door, but he sent word that he could not receive her henceforth, as he had become virtuous.

Principles are the incorruptible gaolers of the soul.

There are some who lose their soul in their anxiety to save it.

Some renounce even their soul—and receive one greater.

Where none but thou canst go, there shalt thou meet thy soul.

The ways by which all pass—ways of the past.

If thou goest not astray from thy road, how shalt thou find the unknown Way?

. . .

Beware of your virtues more than of your vices.

How many sins are created by virtue!

Some sins drive away the Devil from us: some virtues drive away God.

. . .

If thy sins said: "I am of God," thou wouldst know it for a lie; yet thou believest thy virtues when they make the same pretence!

What use has God for thy virtues? Wouldst thou offer to the Divine en-

graver such fragment of broken glass? . . .

First cure thyself of thy virtues if thou wouldst be cured of thy vices.

. . .

Distrust those whose vice you cannot discover.

Tainted water is sometimes the water that glitters most.

The pure soul, like clear water, allows to be seen what others keep hidden.

. . .

Pure water does not give outward reflections of the light; but allows it to penetrate within.

Even when troubled, pure waters reveal their depths.

Even when impure, calm waters reflect heaven.

. . .

The diamond is a child of the night.

The shadows bear witness to the sun.

What is coal but embodied sunlight?

. . .

The worst is an usher of some unknown better.

Defeat—a seed of victory.

No one comes nearer to being a great saint than a great sinner.

. . .

If thou art incapable of great sins, how canst thou be capable of great virtues?

He only becomes a God who might have been a Devil.

It is never the finest caterpillar that makes the most beautiful butterfly.

The path which plunges to the abyss is the same that mounts to the summit.

Whoever can descend can also climb.

To the wing that soars there is no abyss.

To fall is for some the only way to find a depth.

Dig where you fall, and there you will find a treasure.

Let the depth of your fall measure the height of your soul.

Ascent and descent are the same to stars and souls.

Height and depth measure each other.

In the Infinite some soar, some plunge —all meet . . .

IV

GOOD AND EVIL

"Good"—"Evil"—two names written on our darkness.

We call "good" what pleases us; "evil" what pleases others.

"Evil"—that which injures us: "good" —often that which injures others.

. . .

It is better to call evil good, and so enlarge the domain of good, than to call good evil, and so enlarge the domain of evil.

The vices we detest most in others are those we have not yet completely mastered in ourselves.

Those who do evil repent it; those who do not, regret it.

.
. .

There are three kinds of "honest" people; those who are not yet dishonest, or who, fortunes made, have ceased to be so; those who are dishonest without it being known and perhaps even without knowing it; finally all who would like to be dishonest, but dare not.

Many people remain honest because they cannot help it.

To be honest in the eyes of the world is to participate honestly in the general dishonesty.

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. .

The bad are they who are unaware of their goodness.

The really wicked do not know they are wicked.

The greatest wickedness is that of the good.

.
. .

When a society becomes corrupt, moralists worm their way in.

"Moralist"—one who has a high sense of other people's duties.

"Moral sense"—the deep respect which everyone has for the excellence of his own principles.

.
. .

"Conscience"—an infallible judge who torments only the good and does nothing to check the bad.

When conscience and self-interest join hands, it is a bad symptom.

When honesty is the best policy, it is no longer a virtue.

.
. .

What is self interested is not interesting.

Men have made duty a debt, right a due,—"business as usual!"

If you would be quit of your debts, renounce your claims.

.
. .

It is not less humiliating to be rewarded than to be punished.

If you hope that God will reward you for your good actions, remember also that the Devil may punish you for them —and do them all the same.

If so many people choose evil rather than good, it is no doubt because they would rather be punished by God than by the Devil.

.
. .

The Devil deals with each according

to his nature, tempting the frivolous with frivolities, and the dutiful with duties.

Good is the enemy of better.

Evil—that which creates higher duties for good.

∴

After the law—grace; no more human duties, but superhuman Possibilities.

V

FLESH AND SPIRIT

The flesh is too often made an alibi for the spirit.

The body is the soul's beast of burden.

Nothing can be in the body which is not in principle in the soul.

Your body fears your pleasures more than your pains.

Pleasure is often the hardest labour.

There are acts which individual egoism would vehemently refuse to perform if Nature had not taken care to attach to them the bribe of an extreme pleasure.

Vice, Virtue—merely a question of ceremony.

A ring on the finger suffices to make immorality moral.

"Marriage license"—admission to the license of marriage.

. . .

In chastity there is an exceptional power from which Nature carefully turns aside the vulgar.

When a devil wishes to become strong, he turns chaste.

The sword of power will never be thine unless the first stroke is for thy own weaknesses.

. . .

There is more happiness in abolishing a desire than in gratifying it.

An immoral man is one who has granted universal suffrage to his desires.

When mental imperialism triumphs over vital liberties, that is called morality.

.
. .

Law and license are equally obscure to the divine Sight.

Where flesh and spirit kneel down together, there is the true spiritual life.

VI

GEHENNA

THE way to Heaven passes through Hell.

The Saviours can lead to Heaven only those who are prepared to follow them even though it be to Hell.

"He descendeth into Hell" . . . It is why henceforth "he sitteth at the right hand of the Father."

. . .

"Hell" any Heaven in which one would not feel at home.

The Paradise of some would be a Gehenna for others.

In reality the greater number are in Hell only through dread of Heaven.

. . .

I saw an angel enter Hell to free the damned. No one cared to follow him out.

Hell would not exist if there were not some who liked it.

The damned souls are those who would change Heaven itself into Gehenna.

.
. .

Even in Hell people settle down.

Hell is only terrifying from afar. But once there, everything is all right.

To live for oneself in this world is to accept one's share of Hell, build in it one's abode and make in it one's bed of torment.

.
. .

Wherever there is no love, there is Hell.

Hell is when you say "I."

Heaven is where "I" and "thou" and the One are one.

. . .

The divine Soul ranges through the Infinite without discovering a Hell; while with others every step touches Gehenna.

Heaven and Hell are intermingled everywhere—a free choice for everyone.

The only eternal flames—those of eternal love.

. . .

A single divine glance—a single ray of pure light and love, falling on us even as lightning, to burn to ashes everything which is not of the same essence . . . , and lo! Gehenna! . . .

Hell—but another name for divine torment.

Praise even Gehenna for its purifying fire!

IX

THE GOSPEL OF THE CROSS

I. The Betrayal
II. The Denial
III. The Way to Calvary
IV. The Sentence
V. The Crosses
VI. The Women

I

THE BETRAYAL

TWELVE apostles . . . and that even was too high an expectation!

. . .

Judas was the friend, Paul the adversary.

Many have only just enough friendship to betray.

Among twelve friends Jesus found only one betrayer—was not this too a miracle?

. . .

Judas repented and died. Those who paid him are still with us.

The priests have forgotten that Judas

gave them back their thirty pieces of silver.

With the money returned by Judas priests bought a cemetery—and they still live on its profits.

. .
. .

Has Judas realized suicide is a sin, that he no longer hangs himself?

II

THE DENIAL

"GETHSEMANE"—the place where the Master agonises and where the disciple sleeps.

To abandon the Master and deny him —that is a thing only possible to the disciple.

"Peter followed afar off"—and the Church follows Peter.

. . .

Peter has not abandoned the habit of sitting among the official servants of the powerful while these are tormenting his Master.

To be a disciple of Jesus and deny it was the way of Peter; to boast of being

disciples of Jesus and not to be so is the way of Christians.

When the cock crew, Peter wept; his successors choke the cock.

. . .

If to-day the chief Apostle said of Jesus: "I know him not" it would no longer be a lie.

Two days after his resurrection the disciples could not recognize their Master; how could they recognize him after two thousand years if he appeared again?

It is no longer Peter who denies Jesus: It is Jesus who denies Peter.

. . .

To-day as of old those who keep the body of Jesus embalmed are like Nicodemus, "his secret disciples."

III

THE WAY TO CALVARY

When it became a matter of choice, between Jesus and Caiaphas, the pious chose Caiaphas; between Herod and Jesus, Caiaphas chose Herod; between Jesus and Pilate, Herod chose Pilate; between the crowd and Jesus, Pilate chose the crowd; between Jesus and Barrabas, the crowd chose Barrabas.

THE PRŒTORIUM

Established authority will always be Herod, Caiaphas, Pilate.

The world now curses Cæsar, but it continues to praise Herod.

"We have no king but Cæsar," cried the priests. To-day they are not so frank.

"I have power to release thee, and I have power to crucify thee," said Pilate. Christian administrators say nothing better to-day.

Pilate washed his hands so thoroughly that even now his descendants imagine theirs are clean.

Pilate's mistake was in not believing the dreams of his wife.

. . .

We are unfair to Caiaphas. What high-priest would act otherwise?

A Christ will never speak without all pontiffs crying out: "What blasphemy!"

"It is better," said Caiaphas, "that one die for all." The whole of Christian theology is summed up in this very phrase.

THE SOLDIERS

The priests of Caiaphas and the soldiers of Rome will always be of one mind to spit upon Jesus.

Rome to-day has made one progress; her soldiers when they kill the just, return his garments to his family.

"Soldiers"—instruments for the destruction of all who would destroy things that Satan wants to preserve.

* * *

Every soldier when he salutes, displays the palm that struck the Christ.

The blow given by the soldiers to Jesus will one day lay in the dust the armies of this earth.

Once more shall Jesus say: "I am he," and all the armies will fall to the ground.

THE CROWD

The real murderer of Christ was the crowd.

Pilate was without a heart; the crowd is without a soul.

. . .

There is no great crime committed without an exulting crowd.

. . . Ever and ever I hear the crowds on their days of rejoicing shouting "Crucify! Crucify!"

The mob—a means by which men of influence can set free Barrabas and kill Jesus.

. . .

When Pilate takes the people's vote, Barrabas is always elected.

From Jesus to Barrabas—all the prog-

ress accomplished from theocracy to democracy.

From Barrabas to Jesus—all the progress to be accomplished from the people's to the Spirit's democracy.

. . .

Elect of God! seek not to be the elect of the people.

Son of God! count not on the crowd unless thou wishest to return to Heaven.

IV

THE SENTENCE

THE path of Jesus crossed all the paths followed by men, and at every point where they joined a new cross awaited him.

. . .

Jesus was sentenced on a charge of irreligion.

In this world, to be Son of God is sufficient to be judged worthy of death.

You curse the Jews—but is there a single realm in Christendom where the Christ could live and escape condemnation to death?

. . .

Since the condemnation of Jesus,

judges reassure themselves by thinking that he was the "only" Son of God.

Christians say that Jesus died only once—the estimate is modest.

Although his name changes, at each return Jesus is again put to death by men.

.
. .

What Rome called Christianity, Christians now call anarchy.

In 1914 in a Christian country Christ would have been convicted as an anarchist, a conscientious objector, a sower of alarmist rumours, pacifist intrigues and extremist propaganda.

To-day if Jesus preached his doctrines in Jerusalem, he would be hanged by a Christian governor.

.
. .

The man who is hanged on a gallows is despised; the man who was hanged on a cross is worshipped.

O gallows, shadow of the cross!

V

THE CROSSES

To-day Jesus would find all his judges decorated with little crosses!

. . .

The cross proved such a success that the Devil himself had to copy it as his badge of honour.

To overthrow the cross of Christ, Satan has ordered crosses of iron and of bronze.

Having failed by attaching Christ to the cross, Herod now with great success attaches his crosses on the breasts of the worthy Christians.

. . .

The cross of Christ differs only from

the cross of Christians in that his was stained with his own blood, while theirs is stained with the blood of others.

The cross which decorates Christians is that of the thief who insulted the Christ.

"War cross"—the distinction conferred on the soldiers who crucify Christ.

. . .

The cross of ignominy has become a sign of honour; the cross of honour will yet become a sign of ignominy.

In the eyes of Christ the cross of infamy is not that on which he hung, but that which hangs on the breast of the successful Christian.

After the cross of Golgotha, that of the Gotha.

. . .

The cross of Christ is—Christianity.

VI

THE WOMEN

Several men betrayed Jesus—but not one woman.

When Jesus was delivered, among all his disciples, women alone stood as men.

. . .

The only defender of Jesus is the prætorium was a woman—Pilate's wife.

If three women had not been there, perhaps even the disciple whom Jesus loved would have left him alone on the cross.

. . .

But for a woman Jesus could not have been born; and but for a woman perhaps he might never have risen again.

The first apostles of the resurrection were women.

. . .

The first name pronounced by the resurrected Jesus was: "Mary!"

Miriam the mother, Miriam the well-beloved, the sinner, Miriam the sister of Lazarus, Miriam the wife of Cleopas—under all forms, Love made woman to watch over the God made man.

. . .

Miriam—the servant not of the deities beyond but of the God here below.

Mary—the feminine deity thanks to whom perhaps Jesus still survives. . . .

. . .

After twenty centuries "the house is filled with the perfume" of Mary's ointment.

X

THE GOSPEL OF THE CHRISTIANS

I. The Christians
II. The New Apostles
III. Jesus Said . . .
IV. To the Clergy . . .
V. The Church
VI. The Second Coming

I

THE CHRISTIANS

To love Christ is to find Christians unbearable.

"Christian"—a person who believes that Christ was like him.

I have met only two men who were like the Christ; one was a Hindu, the other a Mussulman.

. . .

Christ and the Buddha prayed to the Supreme: "Lord, spare at least my native country the false religion that is preached in my name." And their prayer has been granted.

Even to the present day Jesus is not a prophet in his own country.

The Holy Land—the one which still

remains the true land of the Christ, being non-Christian.

* * *

The true disciple, in order to follow Christ, must renounce everything, and first of all the name of Christian.

A day will come when no one will call himself a Christian, because all will be Christians.

Christianity does not understand that like its Master it too must die for the salvation of the world.

II

THE NEW APOSTLES

To hope again for twelve apostles—as well to hope Judas be converted.

So called apostles are many—but where are the true apostles?

Remember the powers conferred by Jesus on his true apostles—and measure the imposture of the others!

.
. .

Jesus once sent a disciple to fetch him an ass: now asses are sent out to find disciples for Jesus.

When Jesus said to the rich young man, "Sell all thou hast and give it to the poor and follow me," the young man went away very sorrowful. Since then the new apostles comforted him by ex-

plaining that Jesus did not mean it so seriously!

The new apostles are not quite convinced that in the time of Jesus camels could not pass through a needle's eye.

.
. .

Since Judas no longer holds the strings the purse has never been so heavy.

All apostles, high and low, now sell of the precious ointment.

What the new apostles multiply is not the people's five loaves but their own twelve baskets.

.
. .

The merchants were driven away by Jesus from the temple; since then it is Jesus who has been driven away from the temple by the merchants.

III

JESUS SAID . . .

JESUS reproved almost everyone whom the Christians approve.

Jesus condemned almost everything that Christians commend.

. . .

Jesus said of the family: "A prophet is not without honour save from his family and relatives . . . You will be betrayed by your fathers, mothers, brothers . . . Call no one your father . . . He who loves his father, mother, son or daughter more than myself is not worthy of me . . . He that cometh unto me, and hateth not his father and mother, his wife and children, his brothers and sisters, even his own life, cannot be my dis-

ciple . . . He who leaves house, father, mother, wife or children, for my sake, will receive a hundredfold—with persecution—in this life, and in the world to come life everlasting . . ."

Jesus said of property: "Lay not up for yourselves treasures upon earth . . . Sell all thou hast and give it to the poor . . . Make friends with unjust riches . . ."

Christians praise their country right or wrong. Jesus called his adulterous, wicked, hypocritical.

Jesus said of those in authority: "The kings of the Gentiles exercise dominion over them and they that are great exercise authority upon them, but it shall not be so among you; but he that would be greatest among you, let him be your servant . . . The first shall be last."

Christ stood against all that is outstanding.

Christians would call Herod: "Your Majesty"; Christ called him "that fox."

What Mary sang, Jesus proclaimed: "The mighty put down from their seats . . . and the rich send empty away."

. . .

The rich pass giving alms. The Christian bows down before them and says, "How generous!" But Christ says: "Woe unto the rich . . . Woe unto ye who are filled . . . It is hard for the rich to enter into the Kingdom of Heaven . . . The poor man died and was carried by the angels . . . the rich man died and was buried—in Hell . . ."

The powerful pass in their magnificence, and the Christian bows lower yet and says: "These are our masters." But Christ says: "Call no man master . . .

He that would be exalted shall be abased. . . . That which is exalted among men is an abomination in the sight of God."

The judges pass. The Christian says: "How upright!" But Christ says: "Judge not . . . Let him who is without sin throw the first stone."

The warriors pass. The Christian says: "Behold the heroes!" But Christ says: "They that take the sword shall perish by the sword . . . Thou shalt not kill."

. . .

The worldly spirit is what Christians revere most in the world.

If you make the world your lord, you cannot serve the Lord of the World.

Christian! choose between being despised by the world or by Christ.

IV

. . . TO THE CLERGY . . .

BEHIND the torch-bearer come the night moths: they are called the "disciples."

The priest follows the prophet and replaces the object of religion by the religion of the object.

. . .

Jesus said to the priests: "Woe unto you, because ye shut the Kingdom of Heaven against men, and ye enter not in yourselves . . . Woe unto ye, who devour widow's houses, and, for a pretence, make long prayers . . . Woe unto you, blind guides . . . who strain at gnats and swallow camels . . . Ye cleanse the outside of the cup and platter, but within you are full of extortion . . . whited

sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness . . . Ye serpents, ye offspring of vipers, how shall ye escape the judgment of Hell!"

Jesus said to the missionaries: "Woe unto you, for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of Hell than yourselves."

. . .

Jesus said to the puritans: "The publicans and harlots enter the Kingdom of Heaven before you."

Jesus said to the men of God: "Your father is the devil."

Peter's common sense, Judas' thrift, the priests' conservation—it is these things that Jesus called "Satan."

. . .

Jesus' Gospel—a keg of dynamite that a spark of the Spirit suffices to blow up—and that Christians handle harmlessly.

V

THE CHURCH

HEAVEN helps those who help the Church —so the Church preaches.

. . .

Each pool says: "I am the elect of the moon."

Each religion—each flower in God's garden, would fain be unique; but their longing moves not the Divine Gardener.

As many religions as men; as many men as stars.

. . .

If believers could only know how changed is their religion—when they sleep . . .

What matter cults or sects: the Spirit pours its wine in all the cups that men hold out.

In spite of their religions, men progress.

.
. .

It is always the worst demons who have the most magnificent religions.

Religions—a natural link between mysticism and mystification.

"Dogma"—the living faith of the dead become the dead faith of the living.

.
. .

"Principles"—substitutes for a living conscience.

"Doctrines"—substitutes for a knowledge lived.

Creeds are very useful—as a preparation for incredulity.

. . .

Great religions are great highways. They do not lead to summits.

Each village has its path climbing from the plain to the mountain. For each village the *only* path is its own path.

As they ascend, the paths converge. When they diverge it is they descend.

. . .

Religions are the paths. There are no paths on the summit.

Above all religions is their God—and God has no religion.

A religion without God—the only one

which can be that of God without religion.

.
. .

The most religious man is he who belongs to no religion—but to whom all religions belong.

Every religion but attempts to translate a chapter of God's book.

To have only one religion—To know but one chapter of the ineffable Book! . . .

.
. .

For one who loves God, a Bible is not sufficient. He must have them all.

The Bibles of certain Gods begin with the creation of the world by man.

Attila would be venerated if, like Joshua, his name were found in the Bible.

.
. .

"Bible"—a paper Pope.

Calvin lighted the pyre of Servet with the choicest leaves from his Bible.

Bibles subsist until the fire of the Spirit set them ablaze.

. . .

The Christ spirit can be recognized by this, that it finds in the Scriptures almost the contrary to what the doctors teach.

Christian, you must choose between the Christ's Spirit and the Spirit of Churches.

II

St. Peter's Church—the "petrification" of the spirit of Christ.

As soon as Jesus appointed Peter head of his Church, Peter began to contradict him—and has never stopped since.

A rock at the base, a cross at the top;

such is the Church, the tomb of the Christ.

. . .

When the tomb is monumental, it is called a temple.

Temple—a successful tomb.

The tomb for the corrupted of flesh. The temple for the corrupted of Spirit.

. . .

At the door of the sepulchre-church of Jesus Mary Magdalene still cries: "They have taken away my Lord, and I know not where they have laid him."

At the door of the Christian Churches, as at the door of the empty sepulchre, an angel still stands saying: "He is not here. Why seek ye the living among the dead!"

The Church calls itself "the body of

Christ"—for it has indeed rejected his Soul . . .

. . .

The temple—gaol of the Soul.

The temple's wall—the solid obstacle between the Soul and its God.

Instead of the bread of life, the stone of temples. And thus the Devil causes the Soul to starve to death.

. . .

Satan said to Jesus: "If thou touchest my temple I will destroy thy body." Jesus answered: "I will destroy thy temple, but for my body shall be resurrection." And Satan smiled and said: "Upon this resurrection I shall found thousands of temples."

The veil of the temple was rent asunder, and the spirit of Conservatism which

the priests called God, but Jesus Satan, appeared.

The true temple is in the heart of things.

.
. .

The true religion is that which has no temples.

God made the universe his temple. Man of God! make not a temple thy universe.

The universe is the temple. Let thy heart be the sanctuary.

VI

THE SECOND COMING

For greater security, Christians have put off the second coming of Christ—until the end of the world.

Christians are determined not to receive the Christ unless he comes on a cloud.

The men of God no longer permit God to become man.

. . .

Christians have no doubt that if Christ comes again, it will be to congratulate them.

Believers cannot believe that when Christ returns he will have anything more to teach them.

Christ now can come: all is arranged to prevent his preaching in the churches.

∴

The Jews accused Christ when he came of being a false Messiah. The Christians will accuse him when he returns of being the Antichrist.

If Christ comes again will he be a Christian? Doubtless, in the same way that he was a Jew.

Should Christ come again will not the Christians make him think wistfully of the Jews.

∴

When Christ comes again he will have to give up being an Asiatic and a carpenter if he wishes to be freely admitted into the Christian countries of America and Australia.

If it pleased the Native of Judea to reappear as a "native" of India, how many Englishmen would remain Christians?

If Christ came, would he not choose again to be a son of the enslaved people rather than a citizen of the empire?

.
. .

The Christ, if he comes, will not be of the white race; the coloured peoples could not put their trust in him.

If Christ has not changed his ideas, Christians, when he returns, will have to change their habits.

XI

THE GOSPEL OF THE RESURRECTED

I. The Resurrected
II. The Living
III. The Dead
IV. Immortality
V. Eternity
VI. The New Dawn

I

THE RESURRECTED

When all traces of Jesus' footsteps were effaced from the earth, humanity began to be aware of him.

The true resurrection of Christ is that which, years after his death, raised him from his burial in obscurity.

The more centuries pass over him—the more Jesus becomes alive among men.

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. .

Jesus is better known in Jerusalem today than twenty centuries ago.

Because Jesus died there, Jerusalem lives forever.

By dint of killing prophets, Jerusalem has become their immortal tomb.

. . .

Because a prophet, one night, prayed on a mountain, after two thousand years, day after day, men pray there in his name.

A prophet passed on this barren rock —and throughout the centuries all nations meet there . . .

Wherever sat, weary, the One who had no place to lay his head—a temple arises . . .

. . .

It is enough that Jesus one day drove the merchants from the temple for, twenty centuries later, twenty temples full of merchants to thrive at that very place.

It is enough that a wise man once said:

"Blessed are the peacemakers!" for nations during thousands of years to wage war in his name.

Because their Christ died there, Christians after ten centuries slaughtered forty thousand Jews and Mohammedans on the same spot.

. . .

A God on a cross—and for ages to come, on that place his priests hammering each other with their crucifixes . . .

O Christ, come down at last from thy cross and save us—from Christianity.

II

THE LIVING

Jesus did not lie down to die—on the contrary . . .

The warriors of the spirit also die standing.

To die in bed would not have become a Christ.

. . .

He who cured the sick could not consistently die of sickness.

To be killed is the only "natural death" for a prophet.

It would not be to the honour of a Son of God not to be put to death by the sons of men.

To know how to live is to know how to die.

To know how to die is to know how to be reborn.

It is because Jesus willed to be born that He knew how to will to die.

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. .

It is its purpose that gives to death, as to life, its value.

To conquer death, make it serve a life-work.

A useless death is the only sad one.

.
. .

Jesus knew the art of utilizing death.

III

THE DEAD

So much beauty in nature at every moment flowers and fades—and thou wishest thy ugliness to be immortal!

. . .

The living tree says in its heart: "I will not be carved into the image of a God."

If the cedar knew what marvellous countries the ship's masts visit, would that make it love the axe?

Even the stone, whilst being broken, says: "My form was precious to me!"

. . .

Ask of the grass that you pluck: "Is it

not your turn?" and it will answer, "Not yet."

Who knows if, for each flower you pluck, a God does not gather a soul somewhere.

Perhaps to adorn their dwellings, the Gods gather our children as we gather their flowers.

. . .

If men did not die, what could be born?

If men did not die, paternity would be considered the greatest of crimes.

How could that which lives on death escape death?

. . .

We die because we know not how to follow Time in its march.

Space alone is permanence. Time is perpetual renewal.

To avoid dying one day, one would have to be reborn every day.

. . .

If thou couldst live in thy body as the dead live in their heavens, thou wouldst not die.

The dead are the immeasurably alive.

To die is to become as large as the earth, to give her our body in exchange for hers.

. . .

What in us fears death? That only which has not learned to live outside itself.

Wert thou so unhappy under the heart of thy mother? . . .

Death is perhaps but a supreme sensuous rapture: it is well men ignore it.

. . .

A day will come for men when death will be a sin.

To die also is an inconstancy.

The only constant is the Eternal.

. . .

To die—to meditate more devoutly, and from the depth of closed eyes to contemplate all spheres . . .

IV

IMMORTALITY

LIFE and Death—two companions who relay one another in the leading of the soul to its journey's end.

. .

The living are like actors so absorbed in their acting that they lose all sense of the real world. It is good that from time to time death takes them behind the scenes.

Some are so luckless as to keep on earth their habits of heaven.

Life takes care to remind those of their part and their struggle who do not forget sufficiently the great fraternity behind the scenes.

. .

The belief of "Positivism"—a survival through the surviving.

"Life"—for the ignorant a ray of light in the infinite shadow; for the wise a bar of shadow in the infinite Light.

Death is another manner of life, as life is another manner of death.

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. .

A man's life—a soul's day.

"What happens after death?" . . . As much as happens after birth, as much as happens during life.

One says "during life": why not also "during death"?

.
. .

In death, as in life, renounce thyself.

Accept that thy soul should not be immortal, if thou wouldst share the immortality of thy soul.

As long as one is attached to the creed and the greed of immortality, one has not yet that faith which can overcome death.

* * *

You wishest to be immortal—and yet you know not even how to live in the future.

Thus shalt thou recognize the Immortals on earth—that they are at once the men of a far-off past and the men of a far-off future.

The Ideal—that is the future.

* * *

None has any future save the one he serves.

None has any destiny save that of his work.

No one has any immortality save that of his ideal.

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. .

To sow in the passing Time, the flower which passeth not.

V

ETERNITY

NOTHING is eternal—except eternity.

If you wish to serve your apprenticeship for eternity, work for something that is endless.

Eternity is ever willing to adopt you, but you will not be its adopted child—and you remain the slave of time.

"Time"—the analysis of eternity.

That alone is permanent which identifies itself with the eternal change.

Eternal movement—eternal rest—one and the same thing.

The eternal Becoming is changed for mortals into an eternal recoming.

It is no more difficult to cease from dying than to cease being reborn.

You can cease to be reborn if you destroy in yourself all the roots and all the bonds of individual existence.

.
. .

All that is, was and will be, whether in form or without form.

As many times wilt thou be as there are possible forms in thee—as many times as there are possible combinations between the universe within thee and all others.

Thou art in Eternity all that can be.

.
. .

If anything could cease to be, the Infinite would cease to be.

We are in the Infinite: No one can be lost.

We are in the Eternal: no one can die.

∴

None is lost; all are transfigured.

VI

THE NEW DAWN

THE soul of all progress is the progress of the soul.

∴

Nature troubles herself only with your progress; she cares not for your regrets.

Nature cares only for what must be, not for what has been.

Ruins—the sacred offering made by the past to the future.

∴

"The whole creation groaneth and travaileth in pain" till man shall be no more her king.

That which we name Creation is really the Creatress.

Nature labours ceaselessly to create greater Creators.

. . .

Perhaps in the end creation may succeed in giving birth to the Creator: then she will cease to travail—and He to "rest from his labour!"

The seventh day lasts a long, long time! . . .

The earth is aweary of the resting of God.

. . .

Habit is second nature. Nature is only first habit.

It is the old habits of the universe that we term the laws of nature.

To reform the laws of nature—such is the policy of the Gods of the future.

.
. .

The future is the cause of the present far more than the present is the cause of the future.

Some come from the future; for them the present is the great obstacle.

To those who come from the past, the future is the menace.

.
. .

I heard the man of the future weep like a child because of his powerlessness. But the spirit of the obscure seed from which springs the great tree, the genius of the hidden spring from which rises the great river, the archangels of the all-powerful powerlessness, came—and comforted him.

Impatient man! does the tree complain because it bears fruit only in autumn?

How can you expect the present to carry you in triumph if you do not betray the cause of the Future?

. . .

If the world hates you, this is the sign you can conquer it.

Man would hate the mountain if it could move.

On the highest summit the first sunbeam—and the first lightning stroke.

. . .

The higher the star the more its light is from the past; the higher the soul, the more its light is from the future.

I saw many running after the setting sun . . . Turn the opposite direction if you would look upon the dawn.

XII

THE GOSPEL OF THE NATIONS

I. "Preach the Gospel to Nations . . ."
II. The Adulterous Nation
III. The Kingdoms of the World
IV. "Teach Justice Among the Nations . . ."
V. "Let the Nations Hope . . ."
VI. The New Annunciation

I

". . . PREACH THE GOSPEL TO NATIONS . . ."

THE gospel is not only for individuals: it is also for the nations.

Nations also are human beings.

Nations also have a soul.

. . .

And lo! those who make a profession of teaching the gospel to men are the first to applaud when their nation transgresses its teachings.

Among nations the State backs the Church—that it may not preach the gospel to them.

Prophets arise—to be cursed by the priest, "to be haled before kings and gov-

ernors, and to be hated by all for bearing witness before the nations."

. . .

The nation too must learn the Commandments: Thou shalt not steal the land of others; thou shalt not kill defenceless nationalities; thou shalt not commit adultery with colonies and dominions; thou shalt not bear false witness against enemy countries . . . And the supreme command: Thou shalt love thy neighbor—all peoples whatsoever, black, yellow, white, African or Asiatic, strong or weak, small or great—thou shalt love them as thyself.

It is for the nations that this was written: "This is my commandment, that ye love one another . . . Ye are members one of another . . . Do not unto others what ye would not they should do unto you . . . Judge not that ye be not judged . . . Let him who is without sin

throw the first stone . . . Remit your debts to one another . . . Forgive your enemies."

For the nations it is written: "Thou wicked servant, because thou hast not forgiven the debt of another, thou shalt be delivered to the executioner . . . Agree quickly with thine adversary, lest haply thine adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out until thou hast paid the last farthing. So shall it be done to you, O nation! if you forgive not each one your brother nation from your heart."

. . .

"And if thou wouldst be perfect, go first, liberate all thy colonies, and then come, follow me"—says Jesus to the rich nation.

II

THE ADULTEROUS NATION

To Jesus "the adulterous nation" was one that ceased to be the people of God and accepted to become a colony of Cæsar.

* * *

What is the difference between a man who has concubines and a nation that has colonies?

"Colonies"—far-off countries in which the clothes of Europeans turn white and their hearts black.

"Colonial empire"—the deadly sin of the nation.

* * *

"Ye have heard that it has been said:

Thou shalt not commit adultery; but I say unto you that everyone who looketh to lust—after the land of other people, hath already committed adultery in his heart."

"If one part of thine empire cause thee to stumble, cut it off and cast it from thee; for it is more profitable to enter the future life without colonies than to be cast with all thy members into Hell."

Nations do not go to Hell; Hell enters into them when they sin.

. . .

To save the guilty nation from punishment only a few just men are needed. But who can turn aside the scourge when it is called for by the just themselves?

Where the plough has yet to pass, let not the sower cast the seed.

III

THE KINGDOMS OF THE WORLD

THE Devil was right when he said to Jesus that all the kingdoms of the world belong to him.

"Repent ye, O kingdoms of this world! for the Kingdom of God is at hand."

The time is near when no kingdom shall stand if it is not a Kingdom of God.

Every kingdom of the world must learn the gospel of the Kingdom of God.

The nations, like individuals, must learn to be converted.

"What shall it profit a nation if it gain the whole world and lose its own soul?"

"Verily I say unto you, except a nation be born again it cannot be part of the Kingdom of God."

. . .

Those nations are called Christian—who wittingly transgress the law of Christ.

The more Christianized the nation, the less Christian the citizen.

Woe unto you, Christian nation who do not even clean the outside of the cup and the platter—for outside, as inside, all of you is full of rapine.

. . .

Woe unto you, hypocritical nations, for ye are like unto sepulchres whited in-

side, and outside fill the world with your rottenness.

"Because death is in thee, O nation! thy place shall be left desolate."

"Who hath warned you to flee from the wrath to come? . . . Even now the axe is laid unto the roots of the nations; every nation therefore that bringeth not forth good fruit will be hewn down and cast into the fire."

IV

"TEACH JUSTICE AMONG THE NATIONS . . ."

THERE is no civilized man or nation without justice.

Morality is one and the same for men and nations.

What is a crime for an individual is also a crime for a nation.

. . .

If to lie, to spy, to rob, to kill, to do violence to the weak, to enslave the powerless, are shameful in an individual, the nation must not do these things.

The nation must give the example to the citizen.

The nation must behave in such a

manner that each of its actions shall become a maxim of conduct for the individual.

Why should the citizen be more honest than his government?

Why should the individual be condemned for the very acts in which the nation glories?

How long shall the public conscience be the contrary of the individual conscience?

"Patriot"—a man who feels pride when his mother-country slaughters or steals.

The very act that would make the patriot die of shame if committed by his son, fills him with pride when committed by his mother-country.

The patriot is a hero, only in enslaved lands.

. . .

True patriots are those who are filled with shame by what makes others vainglorious.

The true patriots are those whom the others imprison.

If your nation is oppressed—revolt; if it is an oppressor—revolt still more.

. . .

In the house of the Father are many fatherlands.

Where are my brothers, there is my country.

The true country is that of the soul.

V

"LET THE NATIONS HOPE . . ."

THE BARBARIANS

"Barbarian"—name which nations give to one another—and rightly, for they all deserve it.

We call barbarian the weaker nations when we wish to attack them, and the stronger when they attack us.

When Asia strives to attain to the barbarism of Europe, they say she is becoming civilized.

. . .

"Civilization"—refined barbarism.

Nations call themselves civilized in proportion to their power of harming others.

Perhaps that microbes when they invade the body claim also that it is for the good of the soul.

.
. .

"Peace"—a truce between the great to enable them to make war on the small.

When coloured races fight for us they are called heroes; when against us, fanatics.

"Colour prejudice"—a species of skin disease especially malignant amongst white people.

.
. .

Savages are those against whom there is no need for a declaration of war.

From above it is difficult to distinguish between the savages and the civilized because of the plumes with which both adorn their heads.

O ye civilized! the savage goeth before you in the Kingdom of the Future.

. . .

It is for empires that it is written: Honour thy father and thy mother, the infirm nation and the old race.

"Come unto me, ye weary and burdened races," say the empires, "for my yoke is easy and my burden light."

"Suffer little nations to come unto me," Thus say the devouring races.

. . .

Enslaved nations! fear not those who kill the body or enslave it; they but strengthen the soul of the race.

THE VANQUISHED

Victory is defeat when the spirit of the vanquished passes into the victor.

The straight gate and narrow way lead the vanquished to the new kingdom; while the broad way and triumphal arch lead the victor to perdition.

History also teaches the nations; "the last shall be first . . . and he that exalteth himself shall be abased. Let that nation which would be the greatest empire become the servant of all."

. . .

The future itself says to the victor: "It shall be measured to you according to the measure you have dealt to others."

You have said to your enemy: "Cursed be you for having waged war on the strong;" but you yourselves an hundredfold more shall be accursed for having waged war on the weak.

You have said to your enemy: "Give back all you have taken." To you it shall

be said: "Render all that you have plundered."

. . .

You have said: "Woe unto you who act as tho' you were not vanquished;" but I say unto you: Woe unto ye who act as tho' ye were not condemned.

Woe unto you, Saducee nations, who in your defeat believe not in your own resurrection.

Woe unto you, Pharisee nations, who in your victory see not that you are dead.

. . .

Ye nations who call yourselves righteous, take heed that the evil doers do not repent before you.

"The stone which the builders rejected has become the headstone of the corner."

THE VICTOR

"Think not I came to bring peace on the earth. I came not to bring peace but a sword . . . I came to light a fire in the earth," saith the Master of the Future to the unjust nations.

All the blood of the little ones which ye have shed has risen up against you.

. . . "And before Him shall be gathered all the nations; and He shall separate them one from another as the shepherd separates the sheep from the coats . . . Then shall He say unto the peoples that shall be on his left hand: "I was hungered, and ye gave me not to eat. I was a stranger from another race, and ye took me not in; in chains, and ye liberated me not" . . . Then shall the peoples answer saying: "Lord, when saw we thee hungered, a stranger, sick or chained, and did not minister unto thee?" Then shall he answer them saying.

"Verily I say unto you, inasmuch as ye did it not unto one of the least among my nations, ye did it not unto me, your Lord."

VI

THE NEW ANNUNCIATION

"And there were shepherds of men abiding in the fields of the world, keeping watch over their flocks by night.

And lo! the angel of the future stood by them, and the glory of the future shone round about them, and they were sore afraid of this Great Unknown.

But the angel said unto them: "Be not afraid, for I bring you good tidings of great joy, after the day of great sorrow, which shall be for all the peoples."

And suddenly there was with the angel of the future a multitude of the heavenly host, praising the Lord of the Nations and saying: Glory in the highest to the Lord who cometh to the earth bringing

his peace among men and nations of good-will."

. .

The Jews await the Messiah, the Christians the Christ, the Buddhist the Bodhisattva, India Krishna, Islam the Mahdi,—all nations and races Justice.

For under all names, it is Justice that all await, Justice that all shall receive!—And with it greater things, coming from the Unknown . . .

. .

. . . The Great Stream of Life, carrying on its tides all past civilizations of Mankind, mixing and heaping them together in a new one, a greater one, high on the crest of its frontal wave—before ungulfing itself into the fathomless Future . . .

The nations of the earth—the flock of migrating birds, crossing the stormy

sky of Time . . . Each in turn takes the lead of the flying triangle pointing adventurously toward the Unknown.

The Spirit of Man—the dragon uncoiling its scales through time and space, its tail in darkness, its forefront in the mysterious glow . . . Ye, seers who are its living sight, Behold the wonders that it faces now, the Great Advent of To-morrow . . .

. . .

. . . "A new Earth, and a new Heaven"—a new vision of life, a new Revelation of the Infinite One . . .

A new Man, and his new God!

A
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